movement as it evolved in the Medieval Islamic world, a development which corresponds to the rise of monasticism in the Christian culture of Europe. Men were attracted to it for a variety of motives, some great in wealth or learning who dabbled in its esoteric lore, others sincerely devoted to the service of their faith and mankind, clever charlatans who lived off the bounty of the gullible, egotists, revolutionaries, and a host of others. In short, it offered many things to many persons. There are two Darvish disciplines in Kurdish Iraq, the Qadiriya order (founded by 'Abd al-Qadir al-Filani who died in 1166 and whose tomb in Baghdad is the foremost Sunnite shrine in Iraq) and the Naqshbandiya order (originally begun in Central Asia in the fourteenth century). To illustrate the contrasting types of Darvish, it might first be noted that the chief mulla of Rawanduz, 'Abd al-Karim Affendi, is a member of the Naqshbandiya order. While 'Abd al-Karim Affendi, in the judgment of the townspeople and the government elite, is an intelligent, realistic person whose interest seems to be purely intellectual. On the other hand, the most extravagant egotist in the lower ranks of the townspeople, Hajji Mustafa the barber, is a member of the Qadiriya order, and the reader will be able to appreciate something of his motives below.

In a district like that of Rawanduz, one can succeed in society only by dint of considerable personal ability along certain lines. It has been noticed how youths,

impatient with normal routine and zealous of prestige, attach themselves to the chieftains as shaiks or body-guards. It follows, in addition, that among the commoners there are a number of men whose attainments have brought them little as far as wealth and social standing are concerned. With such dissatisfied persons are others, the usual aberrant members of any community whose eccentricities have been adjudged harmless to others. Such as these are absorbed into the darvish movement, because, on the one hand, it offers social status of an extraordinary sort and, on the other, a channelled expression for personal peculiarities which might otherwise prove dangerous. It would be unwise to typify a darvish of the lower classes without first having dealt with the individual in question, for he might prove to be a hard-working craftsman in one case and a person mentally deficient in another. To become a darvish is almost identical to joining an American fraternity or lodge. One is initiated into the "secrets" by the older members, and becomes a party to its exclusiveness. Like the lodge member, the darvish believes himself to be set apart from the mass of men by virtue of the superior knowledge with which he has been invested. The secret of almost all darvish orders is the same, although differently phrased, a personal relationship to God which bypasses the usual conventions of the faith. This relationship, when translated into the combination of song and dance, can produce that form

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[illegible] the last of the leaders to follow the nomads on their annual migrations. Today the 2—1000 who have remained nomads receive only slight attention. A description of the *Jul Beg* at the time of Rich, (op. cit.) in 1820, pictures him with considerable sympathy as a powerful and despotic patriarchal ruler. A similar exhalted position is indicated for 1908 by Soane's description of the *Fulbe* receiving the first cucumbers of the season, rushed to him on a fleeting horse over some 30 dusty kilometres. (Soane, 1912, p. 207).

• [illegible] An important institution reinforcing the powers of the Begwals is the *Pyddiwale* (= around-the-house), a group of men recruited from all *tiras*, who protect and perform services in the home of the *Beg*, and used to serve as bodyguard. As well as constituting a type of levied tax, this group paralleled the Viking *lord* in form and function, being constantly at hand to maintain the *Beg's* position, effectively and immediately executing his orders. The composite origin of the group, and the fact that it included members of all *tiras*, made the *Pyddiwale* more readily subject to discipline than a group recruited on any other principle, and exercised the *Beg* from the need to create dangerous factionalism and intense feud by using one traditional *tira* organization to control an other.

[illegible] The functions of the *Jul* hierarchy, and the reasons for its persistence where similar organizations among settled people have been at best very ephemeral, pose interesting problems. Presumably, the direct advantages to all the nomads of a larger confederacy have always been evident enough to encourage submission to the central authority of the *Beg*. These advantages were considerably greater for the nomads than they would be for the settled tribes. Firstly, since all the property of the nomad is movable, he may lose everything if he is raided, where the farmer at worst loses one year's crop. Secondly, a high degree of concentration of population is possible in temporary root-crops, whereas the agriculturalists normally live in smaller, more widely scattered communities. Given the social mechanisms, there were thus no physical obstacles to large groups of nomads driving their flocks together and uniting for defence in times of strife while the villagers, to protect their property, were forced to remain scattered over the countryside. Thirdly, a large

a severe slump in the camel market? Slowly and very reluctantly the Bedouin are turning to cultivation and feel themselves immeasurably lowered in the process. Strangely enough, they are also to be found in greasy overalls, working on the rigs of the Mosul Oil Companies. In this work they do not lose caste as they do if they become cultivators.

Shaikh Ajil al Yawar is the paramount Shaikh of the Iraqi Shammar. He is an outstanding personality possessing a fine presence and a wonderful charm of manner. With singular astuteness he has managed to control his tribesmen, keep on the right side of successive governments and at the same time amass a considerable fortune for himself. During recent years his figure has perhaps suffered somewhat from the use of motor-cars instead of riding a fiery Arab steed or liver-shaking "dhilloul" (hunting camel).

Turkomans

Leaving the Arabs, we come to the Turkomans. They are the remnants of ancient immigrations and are to be found in Tel Afar town, between Mosul and Sinjar and in a string of villages across to Abbasi Kerapri and Kirkuk. Arbil is also largely a Turkoman town. The village of Nimrawa, the ancient Nineveh, just across the Tigris from Mosul, is Turkoman. In a mosque built on unexcavated Assyrian remains it contains the reputed tomb of the prophet Jonah. The mosque is also said to contain a portion of the vertebra of the whale!

Kurds

Next we come to the Kurds, who form by far the majority of the population of the mountain areas and who are also to be found in a large number of villages well south of the mountains. The Kurds are Aryan in origin and Sunni Moslims by religion. The mountain Kurds and in fact all the mountaineers of Kurdistan bear a close resemblance to the Scottish clans of two hundred years ago. They are still organized on a tribal or clan basis, though the increase in government control and influence is naturally tending to destroy this organization and undermine the power of the chiefs, or Aghas as they are called. Aghas may, however, still be seen proceeding to town or market with a "suit" of armed henchmen and even a pipebearer. The Kurdish pipebearer is, however, concerned with the Agha's tobacco pipe and not with music. Kurdish music is nevertheless played on a pipe